



In the name of Allah: the Compassionate, the Merciful

سورة النازعات

AN-NAZI`AT

Name

It is derived from the word *wan-nazi`at* with which the Surah opens.

Period of Revelation

According to Hadrat Abdullah bin Abbas, this Surah was sent down after Surah An-Naba. Its subject matter also testifies that it belongs to the earliest period at Makkah.

Theme and Subject Matter

Its theme is affirmation of Resurrection and the life hereafter; It also warns of the consequences of belying the Messenger of God.

The Surah opens with oaths sworn by the angels who take the soul at deaths and those who hasten to carryout Allah's Commands, and those who conduct the affairs of the universe according to Divine Will, to assure that the Resurrection will certainly come to pass and the second life after death will certainly take place. For the angels who are employed to pluck out the soul today can also be employed to restore the soul tomorrow, and the angels who promptly execute Allah's Commands and conduct the affairs of the universe today can also upset the order of the universe tomorrow by orders of the same God and can also bring about a new order.

After this the people have been told, so as to say: "This work which you regard as absolutely impossible, is not any difficult for Allah, for which He may have to make lengthy preparations. Just a single jolt will upset this system of the world and a second jolt will be enough to cause you to appear as living beings in the new world. At that time the same people who were wont to deny it, would be trembling with fear and seeing with awe struck eyes all that they thought was impossible.

Then, relating the story of the Prophet Moses and Pharaoh briefly, the people have been warned to the effect: "You know full well what fate the Pharaoh met in consequence of belying the Messenger and rejecting the guidance brought by him and endeavoring to defeat his mission by trickery and deceit. If you do not learn any lesson from it and do not change your ways and attitude accordingly, you also will have to meet the same fate.

Then, in vv. 27-13, arguments have been given for the Hereafter and life after death. In this regard, the deniers have been asked the question: "Is your resurrection a more difficult task or the creation of the huge Universe which spreads around you to infinite distances with myriads of its stars and planets? Your recreation cannot be difficult for the God for Whom this was an easy task. Thus, after presenting in a single sentence, a decisive argument for the possibility of the Hereafter, attention has been drawn to the earth and its provisions that have been arranged in it for the sustenance of man and animal and of which everything testifies that it has been created with great wisdom for fulfilling some special purpose. Pointing to this the question has been left for the intellect of man to ponder for itself and form the opinion whether calling man to account after having delegated authority and responsibilities to a creature like him in this wise system would be more in keeping with the demands of wisdom, or that he should die after committing all sorts of misdeeds in the world and should perish and mix in the dust for ever and should never be called to account as to how he employed the authority and fulfilled the responsibilities entrusted to him. Instead of discussing this question, in vv. 34-41, it has been said: "When the Hereafter is established, men's eternal future will be determined on the criterion as to which of them rebelled against his God transgressing the bounds of service and made the material benefits and pleasures his objective of life and which of them feared standing before his Lord and refrained from fulfilling the unlawful desires of the self." This by itself provides the right answer to the above question to every such person who considers it honestly, free from stubbornness. For the only rational, logical and moral demand of giving authority and entrusting responsibilities to man in the world is that he should be called to account on this very basis ultimately and rewarded or punished accordingly.

In conclusion, the question of the disbelievers of Makkah as to when Resurrection will take place, has been answered. They asked the Holy Prophet this question over and over again. In reply it has been said that the knowledge of the time of its occurrence rests with Allah alone. The Messenger is there only to give the warning that it will certainly come. Now whoever wishes may mend his ways, fearing its coming, and whoever wishes may behave and conduct himself as he likes, fearless of its coming. When the appointed time comes, those very people who loved the life of this world and regarded its pleasures as the only object of life, would feel that they had stayed in the world only for an hour or so. Then they will realize how utterly they had ruined their future for ever for the sake of the short lived pleasures of the world.

The Holy Quran

Those who Drag Forth

Sura # 79 – 46 Verses - Makkah

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وَالنَّازِعَاتِ غَرْقًا ﴿١﴾

		With violence	غَرْقًا	By those (angels) who tear out (the souls of the disbelievers)	وَالنَّازِعَاتِ
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Translit	Wa An-Nāzi`āti Gharqāan				
AhmedAli	جورڑوں میں گھس کر نکالنے والوں کی قسم ہے				
Jalandhry	ان (فرشتوں) کی قسم جو ڈوب کر کھینچ لیتے ہیں				
YusufAli	By the (angels) who tear out (the souls of the wicked) with violence;				
M.Khan	By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence;				
Pickthal	By those who drag forth to destruction,				
Shakir	I swear by the angels who violently pull out the souls of the wicked,				

وَالنَّاشِطَاتِ نَشْطًا ﴿٢﴾

		gently	نَشْطًا	By those (angels) who draw out (the souls of believers)	وَالنَّاشِطَاتِ
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Translit	Wa An-Nāshiṭāti Nashṭāan				
AhmedAli	اور بند کھولنے والوں کی				
Jalandhry	اور ان کی جو آسانی سے کھول دیتے ہیں				
YusufAli	By those who gently draw out (the souls of the blessed);				
M.Khan	By those (angels) who gently take out (the souls of the believers);				
Pickthal	By the meteors rushing,				
Shakir	And by those who gently draw out the souls of the blessed,				

وَالسَّابِحَاتِ سَبْحًا ﴿٣﴾

		swiftly	سَبْحًا	By those who swim	وَالسَّابِحَاتِ
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Translit	Wa As-Sābiḥāti Sabḥāan				
AhmedAli	اور تیزی سے تیرنے والوں کی				
Jalandhry	اور ان کی جو تیرتے پھرتے ہیں				
YusufAli	And by those who glide along (on errands of mercy),				
M.Khan	And by those that swim along (i.e. angels or planets in their orbits).				
Pickthal	By the lone stars floating,				
Shakir	And by those who float in space,				

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فَالسَّابِقَاتِ سَبْقًا ﴿4﴾

		In an race	سَبْقًا	And by those (angels) who press forward	فَالسَّابِقَاتِ
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Translit	<i>Fālssābiqāti Sabqāan</i>				
AhmedAli	پھر دوڑ کر آگے بڑھ جانے والوں کی				
Jalandhry	پھر لپک کر آگے بڑھتے ہیں				
YusufAli	Then press forward as in a race,				
M.Khan	And by those that press forward as in a race (i.e. the angels or stars or the horses)				
Pickthal	By the angels hastening,				
Shakir	Then those who are foremost going ahead,				

فَالْمُدَبِّرَاتِ أَمْرًا ﴿5﴾

		The Commands (of their Lord)	أَمْرًا	And by those (angels) who arrange to execute	فَالْمُدَبِّرَاتِ
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Translit	<i>Fālmudabbirāti 'Amrāan</i>				
AhmedAli	پھر ہر امر کی تدبیر کرنے والوں کی				
Jalandhry	پھر (دنیا کے) کاموں کا انتظام کرتے ہیں				
YusufAli	Then arrange to do (the commands of their Lord)—				
M.Khan	And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).				
Pickthal	And those who govern the event,				
Shakir	Then those who regulate the affair.				

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿6﴾

The trembling/the first blowing of Trumpet	الرَّاجِفَةُ	Shakes	تَرْجُفُ	(on) the Day	يَوْمَ
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Translit	<i>Yawma Tarjufu Ar-Rājifah</i>				
AhmedAli	جس دن کانپنے والی کانپے گی				
Jalandhry	(کہ وہ دن اگر رہے گا) جس دن زمین کو بھونچال آئے گا				
YusufAli	One Day everything that can be in commotion will be in violent commotion—				
M.Khan	On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die),				
Pickthal	On the day when the first trump resoundeth.				
Shakir	The day on which the quaking one shall quake,				

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تَتَّبِعُهَا الرَّادِفَةُ ﴿7﴾

		That which is subsequent (the second blowing of the trumpet)	الرَّادِفَةُ	Follows it	تَتَّبِعُهَا
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Translit	Tatba`uhā Ar-Rādīfahu				
AhmedAli	اس کے پیچھے آنے والی پیچھے آنے گی				
Jalandhry	پھر اس کے پیچھے اور (بھونچال) آئے گا				
YusufAli	Followed by oft-repeated (commotions):				
M.Khan	The second blowing of the Trumpet follows it (and everybody will be resurrected),				
Pickthal	And the second followeth it,				
Shakir	What must happen afterwards shall follow it.				

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿8﴾

Will beat (with fear)	وَاجِفَةٌ	That day	يَوْمَئِذٍ	Hearts	قُلُوبٌ
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Translit	Qulūbun Yawma'idhin Wājīfahun				
AhmedAli	کئی دل اس دن دھڑک رہے ہوں گے				
Jalandhry	اس دن (لوگوں) کے دل غائف ہو رہے ہوں گے				
YusufAli	Hearts that Day will be in agitation;				
M.Khan	(Some) hearts that Day will shake with fear and anxiety.				
Pickthal	On that day hearts beat painfully				
Shakir	Hearts on that day shall palpitate,				

أَبْصَارُهَا خَاشِعَةٌ ﴿9﴾

		(will be) downcast	خَاشِعَةٌ	Their eyes	أَبْصَارُهَا
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Translit	'Abṣāruhā Khāshī`ahun				
AhmedAli	ان کی آنکھیں جھکی ہوئی ہوں گی				
Jalandhry	اور آنکھیں جھکی ہوئی				
YusufAli	Cast down will be (their owners') eyes.				
M.Khan	Their eyes will be downcast.				
Pickthal	While eyes are downcast				
Shakir	Their eyes cast down.				

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يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿10﴾

Be returned	لَمَرْدُودُونَ	Shall we indeed	أَإِنَّا	They say	يَقُولُونَ
		The former state of life	الْحَافِرَةِ	To (in)	فِي

Translit	Yaqūlūna 'A'innā Lamardūdūna Fī Al-Ĥāfirahī				
AhmedAli	وہ کہتے ہیں کیا ہم پہلی حالت میں لوٹائے جائیں گے				
Jalandhry	(کافر) کہتے ہیں کیا ہم اٹے پاؤں پھر لوٹ جائیں گے				
YusufAli	They say (now): "What! shall we indeed be returned to (our) former state?" —				
M.Khan	They say: "Shall we indeed be returned to (our) former state of life?"				
Pickthal	(Now) they are saying: Shall we really be restored to our first state				
Shakir	They say: Shall we indeed be restored to (our) first state?				

أِذَا كُنَّا عِظَامًا نَخِرَةً ﴿11﴾

Bones	عِظَامًا	We are	كُنَّا	Even after	أِذَا
				crumbled	نَخِرَةً

Translit	'A'idhā Kunnā 'Iẓāmāan Nakhirahan				
AhmedAli	کیا جب ہم بوسیدہ ہڈیاں ہو جائیں گے				
Jalandhry	بھلا جب ہم کھوکھلی ہڈیاں ہو جائیں گے (تو پھر زندہ کئے جائیں گے)				
YusufAli	"What!— When we shall have become rotten bones?"				
M.Khan	"Even after we are crumbled bones?"				
Pickthal	Even after we are crumbled bones?				
Shakir	What! when we are rotten bones?				

قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ ﴿12﴾

In that case	إِذَا	That	تِلْكَ	They say	قَالُوا
		With loss	خَاسِرَةٌ	(would be) a return	كَرَّةٌ

Translit	Qālū Tilka 'Idhāan Karratun Khāsirahun				
AhmedAli	کہتے ہیں کہ یہ تو اس وقت خسارہ کا لوٹنا ہوگا				
Jalandhry	کہتے ہیں کہ یہ لوٹنا تو (موجب) زیان ہے				
YusufAli	They say: "It would, in that case be a return with loss!"				
M.Khan	They say: "It would in that case, be a return with loss!"				
Pickthal	They say: Then that would be a vain proceeding.				

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Shakir	They said: That then would be a return occasioning loss.
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فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

Cry	زَجْرَةٌ	It (will be)	هِيَ	By only	فَإِنَّمَا
				A single	وَاحِدَةٌ

Translit	<i>Fa'innamā Hiya Zajratun Wāḥidahun</i>
AhmedAli	پھر وہ واقعہ صرف ایک ہی بیت ناک آواز ہے
Jalandhry	وہ تو صرف ایک ڈانٹ ہوگی
YusufAli	But verily, it will be but a single (compelling) Cry.
M.Khan	But, it will be only a single Zajrah [shout (i.e., the second blowing of the Trumpet)]. (See Verse 37:19)
Pickthal	Surely it will need but one shout,
Shakir	But it shall be only a single cry,

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

(will be) awakened (alive after death)	بِالسَّاهِرَةِ	They	هُمْ	When (behold)	فَإِذَا
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Translit	<i>Fa'idhā Hum Bis-Sāhirah</i>
AhmedAli	پس وہ اسی وقت میدان میں آمو، جو ہوں گے
Jalandhry	اس وقت وہ (سب) میدان (شر) میں آجمع ہوں گے
YusufAli	When behold they will be in the (full) awakening (to Judgment).
M.Khan	When, behold, they find themselves on the surface of the earth alive after their death,
Pickthal	And lo! they will be awakened.
Shakir	When lo! they shall be wakeful.

هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾

Story	حَدِيثُ	Come to you	أَتَاكَ	Has there	هَلْ
				(of) Musa (Moses)	مُوسَى

Translit	<i>Hal 'Tāka Ḥadīthu Mūsá</i>
AhmedAli	کیا آپ کو موسیٰ کا حال معلوم ہوا ہے
Jalandhry	بھلا تم کو موسیٰ کی حکایت پہنچی ہے
YusufAli	Has the story of Moses reached thee?
M.Khan	Has there come to you the story of Mūsā (Moses)?

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Pickthal	Hath there come unto thee the history of Moses?
Shakir	Has not there come to you the story of Musa?

﴿16﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

His Lord	رَبُّهُ	Called him	نَادَاهُ	When	إِذْ
(of) Tuwa	طُوًى	Sacred	الْمُقَدَّسِ	In the valley	بِالْوَادِ

Translit	'Idh Nādāhu Rabbuhu Bil-Wādi Al-Muqaddasi Ṭūān
AhmedAli	جب کہ مقدس وادی طوی میں اس کے رب نے اسے پکارا
Jalandhry	جب اُن کے پروردگار نے ان کو پاک میدان (یعنی) طوی میں پکارا
YusufAli	Behold, thy Lord did call to him in the sacred valley to Tuwa—
M.Khan	When his Lord called him in the sacred valley of Tûwa.
Pickthal	How his Lord called him in the holy vale of Tuwa,
Shakir	When his Lord called upon him in the holy valley, twice,

﴿17﴾ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

Pharaoh	فِرْعَوْنَ	To	إِلَىٰ	You go	اذْهَبْ
		Has transgressed all bounds	طَغَىٰ	Verily he	إِنَّهُ

Translit	Adh/hab 'Ilā Fir'awna 'Innahu Ṭaghá
AhmedAli	فرعون کے پاس جاؤ کیونکہ اس نے سرکشی کی ہے
Jalandhry	(اور حکم دیا) کہ فرعون کے پاس جاؤ وہ سرکش ہو رہا ہے
YusufAli	"Go thou to Pharaoh, for he has indeed transgressed all bounds.
M.Khan	Go to Fir'aun (Pharaoh), verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief).
Pickthal	(Saying:) Go thou unto Pharaoh - Lo! he hath rebelled -
Shakir	Go to Firon, surely he has become inordinate.

﴿18﴾ فَقُلْ هَلْ لَكَ إِلَٰهٌ إِلَّا أَنْ تَزَكَّىٰ

For you	لَكَ	Is it	هَلْ	And say	فَقُلْ
		You purify yourself	تَزَكَّىٰ	Until	إِلَّا أَنْ

Translit	Faqul Hal Laka 'Ilā 'An Tazakká
AhmedAli	پس کہو کیا تیری خواہش ہے کہ تو پاک ہو
Jalandhry	اور (اس سے) کہو کہ کیا تو پا بپا ہے کہ پاک ہو جائے ؟

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YusufAli	"And say to him 'Wouldst thou that thou shouldst be purified (from sin)?—
M.Khan	And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)",
Pickthal	And say (unto him): Hast thou (will) to grow (in grace)?
Shakir	Then say: Have you (a desire) to purify yourself:

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾

Your Lord	رَبِّكَ	To	إِلَىٰ	And I guide you	وَأَهْدِيكَ
				So you should fear (Him)	فَتَخْشَىٰ

Translit	Wa 'Ahdiyaka 'Ilá Rabbika Fatakhshá
AhmedAli	اور میں تجھے تیرے رب کی طرف راہ بتاؤں کہ تو ڈرے
Jalandhry	اور میں تجھے تیرے پروردگار کا رستہ بتاؤں تاکہ تجھ کو خوف (پیدا) ہو
YusufAli	"`And that I guide thee to thy Lord, so thou shouldst fear Him?" "
M.Khan	And that I guide you to your Lord, so you should fear Him?
Pickthal	Then I will guide thee to thy Lord and thou shalt fear (Him).
Shakir	And I will guide you to your Lord so that you should fear.

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾

great	الْكُبْرَىٰ	The sign	الْآيَةَ	The he showed him	فَأَرَاهُ
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Translit	Fa'arāhu Al-'Āyata Al-Kubrā
AhmedAli	پس اس نے اس کو بڑی نشانی دکھائی
Jalandhry	غرض انہوں نے اس کو بڑی نشانی دکھائی
YusufAli	Then did (Moses) show him the Great Sign.
M.Khan	Then [Mûsa (Moses)] showed him the great sign (miracles).
Pickthal	And he showed him the tremendous token.
Shakir	So he showed him the mighty sign.

فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾

		And disobeyed	وَعَصَىٰ	But he denied	فَكَذَّبَ
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Translit	Fakadhdhaba Wa `Aşá
AhmedAli	تو اس نے جھٹلایا اور نافرمانی کی
Jalandhry	مگر اس نے جھٹلایا اور نہ مانا
YusufAli	But (Pharaoh) rejected it and disobeyed (guidance);

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M.Khan	But [Fir'aun (Pharaoh)] belied and disobeyed;
Pickthal	But he denied and disobeyed,
Shakir	But he rejected (the truth) and disobeyed.

﴿22﴾ ثُمَّ أَذْبَرَ يَسْعَىٰ

Striving (against Allah)	يَسْعَىٰ	He turned his back	أَذْبَرَ	Then	ثُمَّ
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Translit	Thumma 'Adbara Yas`á
AhmedAli	پھر کوشش کرتا ہوا واپس لوٹا
Jalandhry	پھر لوٹ گیا اور تدبیریں کرنے لگا
YusufAli	Further, he turned his back, striving hard (against Allah).
M.Khan	Then he turned his back, striving (against Allāh)
Pickthal	Then turned he away in haste,
Shakir	Then he went back hastily.

﴿23﴾ فَحَشَرَ فَنَادَىٰ

		And cried aloud	فَنَادَىٰ	Then he gathered (his people)	فَحَشَرَ
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Translit	Faḥashara Fanādá
AhmedAli	پھر اس نے سب کو جمع کیا پھر پکارا
Jalandhry	اور (لوگوں کو) اکٹھا کیا اور پکارا
YusufAli	Then he collected (his men) and made a proclamation,
M.Khan	Then he gathered (his people) and cried aloud,
Pickthal	Then gathered he and summoned
Shakir	Then he gathered (men) and called out.

﴿24﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ

(am) your Lord	رَبُّكُمُ	I	أَنَا	And said	فَقَالَ
				Most high	الْأَعْلَىٰ

Translit	Faqāla 'Anā Rabbukumu Al-'A`lá
AhmedAli	پھر کہا کہ میں تمہارا سب سے بڑا رب ہوں
Jalandhry	کہنے لگا کہ تمہارا سب سے بڑا مالک میں ہوں
YusufAli	Saying "I am your Lord, Most High."
M.Khan	Saying: "I am your lord, most high",

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Pickthal	And proclaimed: "I (Pharaoh) am your Lord the Highest."
Shakir	Then he said: I am your lord, the most high.

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿25﴾

(with) punishment	نَكَالَ	Allah	اللَّهُ	So seized him	فَأَخَذَهُ
		And the first	وَالْأُولَى	For the last	الْآخِرَةِ

Translit	<i>Fa'akhadhahu Allāhu Nakāla Al-'Ākhirati Wa Al-'Ūlā</i>
AhmedAli	پھر اللہ نے اس کو آخرت اور دنیا کے عذاب میں پکڑ لیا
Jalandhry	تو خدا نے اس کو دنیا اور آخرت (دونوں) کے عذاب میں پکڑ لیا
YusufAli	But Allah did punish him, (and made an) example of him— in the Hereafter, as in this life.
M.Khan	So Allāh, seized him with punishment for his last and first transgression. [Tafsir At-Tabari]
Pickthal	So Allah seized him (and made him) an example for the after (life) and for the former.
Shakir	So Allah seized him with the punishment of the hereafter and the former life.

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ﴿26﴾

This	ذَلِكَ	In	فِي	Verily	إِنَّ
Fears (Allah)	يَخْشَى	For whomsoever	لِّمَن	(is) an admonition	لَعِبْرَةً

Translit	<i>'Inna Fī Dhālika La`ibratan Liman Yakhshā</i>
AhmedAli	بے شک اس میں اس کے لیے عبرت ہے جو ڈرتا ہے
Jalandhry	جو شخص (خدا سے) ڈر رکھتا ہے اس کے لیے اس (قے) میں عبرت ہے
YusufAli	Verily in this is an instructive warning for whosoever feareth (Allah):
M.Khan	Verily, in this is an instructive admonition for whosoever fears Allāh.
Pickthal	Lo! herein is indeed a lesson for him who feareth.
Shakir	Most surely there is in this a lesson to him who fears.

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ ۚ بَنَاهَا ﴿27﴾

To create	خَلْقًا	More difficult	أَشَدُّ	Are you	أَأَنْتُمْ
That He constructed	بَنَاهَا	The heaven	السَّمَاءُ ۚ	Or	أَمْ

Translit	<i>'A'antum 'Ashaddu Khalqāan 'Ami As-Samā'u Banāhā</i>
AhmedAli	کیا تمہارا بنانا بڑی بات ہے یا آسمان کا جس کو ہم نے بنایا ہے
Jalandhry	بھلا تمہارا بنانا آسان ہے یا آسمان کا؟ اسی نے اس کو بنایا

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YusufAli	What! are ye the more difficult to create or the heaven (above)? (Allah) hath constructed it:
M.Khan	Are you more difficult to create, or is the heaven that He constructed?
Pickthal	Are ye the harder to create, or is the heaven that He built?
Shakir	Are you the harder to create or the heaven? He made it.

رَفَعَ سَمَكَهَا فَسَوَّاهَا ﴿28﴾

And He has equally ordered it (perfectly)	فَسَوَّاهَا	Its height	سَمَكَهَا	He raised	رَفَعَ
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Translit	Rafa`a Samkahā Fasawwāhā				
AhmedAli	اسکی چھت بلند کی پھر اس کو سنوارا				
Jalandhry	اس کی چھت کو اونچا کیا اور پھر اسے برابر کر دیا				
YusufAli	On high hath He raised its canopy, and He hath given it order and perfection.				
M.Khan	He raised its height, and has perfected it,				
Pickthal	He raised the height thereof and ordered it;				
Shakir	He raised high its height, then put it into a right good state.				

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿29﴾

And He brings out	وَأَخْرَجَ	Its night	لَيْلَهَا	And He covers with darkness	وَأَغْطَشَ
				Its forenoon	ضُحَاهَا

Translit	Wa 'Aghṭasha Laylahā Wa 'Akhraja Duḥāhā				
AhmedAli	اور اس کی رات اندھیری کی اور اس کے دن کو ظاہر کیا				
Jalandhry	اور اسی نے رات کو تاریک بنایا اور (دن کو) دھوپ نکالی				
YusufAli	Its night doth He endow with darkness, and its splendour doth He bring out (with light).				
M.Khan	Its night He covers with darkness, and its forenoon He brings out (with light).				
Pickthal	And He made dark the night thereof, and He brought forth the morn thereof.				
Shakir	And He made dark its night and brought out its light.				

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿30﴾

That	ذَلِكَ	After	بَعْدَ	And the earth	وَالْأَرْضَ
				He spread it	دَحَاهَا

Translit	Wa Al-'Arḍa Ba`da Dhālika Dahāhā				
AhmedAli	اور اس کے بعد زمین کو بچھا دیا				

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Jalandhry	اور اس کے بعد زمین کو پھیلا دیا
YusufAli	And the earth, moreover; hath He extended (to a wide expanse):
M.Khan	And after that He spread the earth;
Pickthal	And after that He spread the earth,
Shakir	And the earth, He expanded it after that.

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿31﴾

Its water	مَاءَهَا	Therefrom	مِنْهَا	And He brought forth	أَخْرَجَ
				And its pasture	وَمَرْعَاهَا

Translit	'Akhrāja Minhā Mā'ahā Wa Mar'āhā
AhmedAli	اس سے اس کا پانی اور اس کا چار اگلا
Jalandhry	اسی نے اس میں سے اس کا پانی نکالا اور چارا اگایا
YusufAli	He draweth out therefrom its water and its pasture;
M.Khan	And brought forth therefrom its water and its pasture;
Pickthal	And produced therefrom the water thereof and the pasture thereof,
Shakir	He brought forth from it its water and its pasturage.

وَالْجِبَالِ أَرْسَاهَا ﴿32﴾

		He has fixed them firmly	أَرْسَاهَا	And the mountains	وَالْجِبَالِ
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Translit	Wa Al-Jibāla 'Arsāhā
AhmedAli	اور پہاڑوں کو خوب جما دیا
Jalandhry	اور اس پر پہاڑوں کو کلوچھ کھ دیا
YusufAli	And the mountains hath He firmly fixed—
M.Khan	And the mountains He has fixed firmly,
Pickthal	And He made fast the hills,
Shakir	And the mountains, He made them firm,

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿33﴾

And for your cattle	وَلِأَنْعَامِكُمْ	For you	لَكُمْ	To be a provision and benefit	مَتَاعًا
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Translit	Matā`ān Lakum Wa Li'an`āmikum
AhmedAli	تمہارے لیے اور تمہارے چار پائیوں کے لیے سامان حیات ہے

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Jalandhry	یہ سب کچھ تمہارے اور تمہارے چارپایوں کے فائدے کے لیے (کیا)
YusufAli	For use and convenience to you and your cattle.
M.Khan	(To be) a provision and benefit for you and your cattle,
Pickthal	A provision for you and for your cattle.
Shakir	A provision for you and for your cattle.

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ﴿34﴾

The catastrophe	الطَّامَّةُ	Comes	جَاءَتِ	But when	فَإِذَا
				The greatest	الْكُبْرَى

Translit	<i>Fa'idhā Jā'ati Aṭ-Ṭāmmatu Al-Kubrā</i>
AhmedAli	پس جب وہ بڑا عادی آئے گا
Jalandhry	تو جب بڑی آفت آئے گی
YusufAli	Therefore when there comes the great, overwhelming (Event)
M.Khan	But when there comes the greatest catastrophe (i.e. the Day of Recompense),
Pickthal	But when the great disaster cometh,
Shakir	But when the great predominating calamity comes;

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿35﴾

Man	الْإِنْسَانُ	Shall remember	يَتَذَكَّرُ	Day (when)	يَوْمَ
		She strove for	سَعَى	What	مَا

Translit	<i>Yawma Yatadhakkaru Al-'Insānu Mā Sa`ā</i>
AhmedAli	جس دن انسان اپنے کیے کو یاد کرے گا
Jalandhry	اس دن انسان اپنے کاموں کو یاد کرے گا
YusufAli	The Day when Man shall remember (all) that he strove for
M.Khan	The Day when man shall remember what he strove for,
Pickthal	The day when man will call to mind his (whole) endeavour,
Shakir	The day on which man shall recollect what he strove after,

وَبُرِّرَّتِ الْجَحِيمُ لِمَنْ يَرَى ﴿36﴾

For one who	لِمَنْ	Hell-Fire	الْجَحِيمُ	And shall be made apparent in full view	وَبُرِّرَّتِ
				sees	يَرَى

Translit	<i>Wa Burrizati Al-Jahīmu Liman Yarā</i>
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AhmedAli	اور ہر دیکھنے والے کے لیے دوزخ سامنے لائی جائے گی
Jalandhry	اور دوزخ دیکھنے والے کے سامنے نکال کر رکھ دی جائے گی
YusufAli	And Half-Fire shall be placed in full view for (all) to see—
M.Khan	And Hell-fire shall be made apparent in full view for (every) one who sees,
Pickthal	And hell will stand forth visible to him who seeth,
Shakir	And the hell shall be made manifest to him who sees

﴿37﴾ فَأَمَّا مَنْ طَغَىٰ

Has transgressed all bounds	طَغَىٰ	Him who	مَنْ	Then for	فَأَمَّا
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Translit	<i>Fa'ammā Man Ṭaghá</i>
AhmedAli	سو جس نے سرکشی کی
Jalandhry	تو جس نے سرکشی کی
YusufAli	Then, for such as had transgressed all bounds,
M.Khan	Then, for him who transgressed all bounds (in disbelief, oppression and evil deeds of disobedience to Allāh).
Pickthal	Then, as for him who rebelled
Shakir	Then as for him who is inordinate,

﴿38﴾ وَآثَرَ الْحَيَاةِ الدُّنْيَا

wordly	الدُّنْيَا	The life	الْحَيَاةِ	And preferred	وَآثَرَ
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Translit	<i>Wa 'Āthara Al-Ĥayāata Ad-Dunyā</i>
AhmedAli	اور دنیا کی زندگی کو ترجیح دی
Jalandhry	اور دنیا کی زندگی کو مقدم سمجھا
YusufAli	And had preferred the life of this world,
M.Khan	And preferred the life of this world (by following his evil desires and lusts),
Pickthal	And chose the life of the world,
Shakir	And prefers the life of this world,

﴿39﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ

(it)	هِيَ	Hell-Fire	الْجَحِيمَ	Then verily	فَإِنَّ
				(will be his) abode	الْمَأْوَىٰ

Translit	<i>Fa'inna Al-Jahīma Hiya Al-Ma'wá</i>
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AhmedAli	سو بے شک اس کا ٹھکانا دوزخ ہی ہے
Jalandhry	اس کا ٹھکانہ دوزخ ہے
YusufAli	The Abode will be Hell-Fire;
M.Khan	Verily, his abode will be Hell-fire;
Pickthal	Lo! hell will be his home.
Shakir	Then surely the hell, that is the abode.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

Who feared	خَافَ	Him	مَنْ	But as for	وَأَمَّا
And restrained	وَنَهَى	His Lord	رَبِّهِ	Standing (before)	مَقَامَ
Evil desires/lust	الْهَوَىٰ	From	عَنِ	Himself	النَّفْسَ

Translit	Wa 'Ammā Man Khāfa Maqāma Rabbihi Wa Nahā An-Nafsa `Ani Al-Hawā
AhmedAli	اور لیکن جو اپنے رب کے سامنے کھڑا ہونے سے ڈرتا رہا اور اس نے اپنے نفس کو بری خواہش سے روکا
Jalandhry	اور جو اپنے پروردگار کے سامنے کھڑے ہونے سے ڈرتا اور جی کو خواہشوں سے روکتا رہا
YusufAli	And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower Desires,
M.Khan	But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.
Pickthal	But as for him who feared to stand before his Lord and restrained his soul from lust,
Shakir	And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires,

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

(it)	هي	Paradise	الْجَنَّةَ	Then verily	فَإِنَّ
				(will be his) abode	الْمَأْوَىٰ

Translit	Fa'inna Al-Jannata Hiya Al-Ma'wā
AhmedAli	سو بے شک اس کا ٹھکانا بہشت ہی ہے
Jalandhry	اس کا ٹھکانہ بہشت ہے
YusufAli	Their Abode will be the Garden.
M.Khan	Verily, Paradise will be his abode.
Pickthal	Lo! the Garden will be his home.
Shakir	Then surely the garden-- that is the abode.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾

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The Hour	السَّاعَةِ	About	عَنِ	They ask you	يَسْأَلُونَكَ
		(will be) its appointed time	مُرْسَاهَا	When	أَيَّانَ

Translit	<i>Yas'alūnaka `Ani As-Sā`ati 'Ayyāna Mursāhā</i>
AhmedAli	آپ سے قیامت کی بابت پوچھتے ہیں کہ اس کا قیام کب ہوگا
Jalandhry	(اے پیغمبر، لوگ) تم سے قیامت کے بارے میں پوچھتے ہیں کہ اس کا وقوع کب ہوگا؟
YusufAli	They ask thee about the Hour— `When will be its appointed time?'
M.Khan	They ask you (O Muhammad (SAW)) about the Hour, - when will be its appointed time?
Pickthal	They ask thee of the Hour: when will it come to port?
Shakir	They ask you about the hour, when it will come.

فِيمَ أَنْتَ مِنْ ذِكْرَاهَا ﴿43﴾

Any	مِنْ	You (have)	أَنْتَ	About which not	فِيمَ
				(its) knowledge	ذِكْرَاهَا

Translit	<i>Fīma 'Anta Min Dhikrāhā</i>
AhmedAli	آپ کو اس کے ذکر سے کیا واسطہ
Jalandhry	سو تم اس کے ذکر سے کس فکر میں ہو
YusufAli	Wherein art thou (concerned) with the declaration thereof?
M.Khan	You have no knowledge to say anything about it,
Pickthal	Why (ask they)? What hast thou to tell thereof?
Shakir	About what! You are one to remind of it.

إِلَىٰ رَبِّكَ مُنْتَهَاهَا ﴿44﴾

(belongs) the term thereof	مُنْتَهَاهَا	Your Lord	رَبِّكَ	To	إِلَىٰ
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Translit	<i>Ilā Rabbika Muntahāhā</i>
AhmedAli	اس کے علم کی انتہا آپ کے رب ہی کی طرف ہے
Jalandhry	اس کا منتہا (یعنی واقع ہونے کا وقت) تمہارے پروردگار ہی کو (معلوم ہے)
YusufAli	With they Lord is the Limit fixed therefor.
M.Khan	To your Lord belongs (the knowledge of) the term thereof?
Pickthal	Unto thy Lord belongeth (knowledge of) the term thereof.
Shakir	To your Lord is the goal of it.

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﴿45﴾ إِنَّمَا أَنْتَ مُنذِرُ مَنِ يَخْشَاهَا

(are) a warner	مُنذِرُ	You	أَنْتَ	Only	إِنَّمَا
		Fear it	يَخْشَاهَا	(for) those who	مَنْ

Translit	'Innamā 'Anta Mundhiru Man Yakhshāhā
AhmedAli	بے شک آپ تو صرف اس کو ڈرانے والے ہیں جو اس سے ڈرتا ہے
Jalandhry	جو شخص اس سے ڈر رکھتا ہے تم تو اسی کو ڈر سنانے والے ہو
YusufAli	Thou art but a Warner for such as fear it.
M.Khan	You (O Muhammad (SAW)) are only a warner for those who fear it,
Pickthal	Thou art but a warner unto him who feareth it.
Shakir	You are only a warner to him who would fear it.

﴿46﴾ كَانَتْهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

They see it	يَرَوْنَهَا	The Day	يَوْمَ	As if they	كَانَتْهُمْ
Except	إِلَّا	They had tarried	يَلْبَثُوا	Not	لَمْ
Its morning	ضُحَاهَا	Or	أَوْ	an afternoon	عَشِيَّةً

Translit	Ka'annahum Yawma Yarawnahā Lam Yalbathū 'Illā 'Ashīyatan 'Aw Duḥāhā
AhmedAli	جس دن اسے دیکھ لیں گے (تو یہی سمجھیں گے کہ دنیا میں) گویا ہم ایک شام یا اس کی صبح تک ٹھیرے تھے
Jalandhry	جب وہ اس کو دیکھیں گے (تو ایسا خیال کریں گے) کہ گویا (دنیا میں صرف) ایک شام یا صبح رہے تھے
YusufAli	The Day they see it, (it will be) as if they had tarried but a single evening, or (at most till) the following morn!
M.Khan	The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.
Pickthal	On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.
Shakir	On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.